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PRE-ISLAMIC BELIEFS OF THE KAZAKHS AND THE SPREAD OF ISLAM IN KAZAKHSTAN

Over the past decade the Kazakh society in their spiritual emancipation has made a huge step forward. Structural reforms and the democratization of all spheres of life have led to the growth of national, ethnic, cultural and religious identity. There is a revival of Islam in the traditional regions of its distribution, strengthening the position of other religions. Allegedly understanding that religion is an important part of the national psychology and culture, it plays a significant role in strengthening the foundations of public morality. The mosque and the church, as historically proven themselves forms of self-organization and association of the faithful in order to meet the religious needs, in modern conditions perform other important social functions characteristic of the civil society institutions.

Although Soviet Kazakh literature claimed that Kazakhs Islamic belief is of more contemplative character [3, p. 150], after the collapse of the Soviet Union and the time of independence Kazakhs began to write a new history with the recovery of historical memory, a new ideology, and studying their religion as a basis for national and religious identity.

With the spread of Islam, especially in the context of the Sufi ideology has been of outstanding importance for the subsequent history of the Turkic peoples of Central Asia. At the same time, Central Asian Islam has absorbed all of the pre-Islamic beliefs and values that were inherent in the indigenous people of Central Asia (Tengriism, Zoroastrianism, shamanism, ancestor worship). Therefore, the Central Asian Islam (in its Sufi form) became a new stage in the development of regional Islam [1, p. 83-92].

Shamanism - one of the most remarkable phenomenon in religious traditions of the Kazakhs, preserved from the pre-Islamic era. Shamanism - a vast system of animistic beliefs and practice among different peoples, typical for the tribal system. A common feature among them is the pres-

ence of ancestor worship, as well as administration of rituals performed by a shaman, able to fall into a special, ecstatic state, and in this state, on the assent of the carriers of the cult, communicate with the other world.

Shamanism according to its belief is a special relationship of individuals with the spirits. Perfume helps explain the ability of how shamans treat people wonder, to find missing things and cattle. Shamans also attributed the power over the phenomena of nature, ability to perform miracles. They played an important social position, being substantially priests. Even after the spread of Islam in the Kazakh steppes shamans continued to retain their influence.

One of the most remarkable works of manifestation of Kazakhs shamanism is the paper of an outstanding Kazakh scientist-ethnographer, geographer and traveler, researcher of history and culture of the peoples of Kazakhstan, Central and Middle Asia Chocan Valikhanov (1835-1865), whose work has received worldwide recognition. In "Traces of shamanism in the Kirghiz" the scientist gives an idea about the nature of shamanism as a phenomenon that served during the first half of the XIX century, as the basis for the mix of Muslim beliefs with ancient views of the Kazakhs. There has been so much research done on shamanism in its different forms and manifestations, so it is not the area to consider the details.

Historically, the first religious world for the people of Kazakhstan was Tengriism arising from relationship with the world, which also defined the conditions for a nomadic lifestyle. Sky (Tengri) was for the Kazakhs a spiritual symbol and material reality. Some scientists are trying to identify the concept of Tengri with Allah, though currently spoken among Kazakhs term "Tanir" and Allah alone.

Tengrianism - is understanding and acceptance of ourselves as a part of nature and the unity with nature. In Tengrianism there are mountains, rivers, trees, the land, as well as humans, there are spiritual keepers - Aruahs. Therefore one has to respect and lovingly treat everyone around the world. And the spirits of the ancestors - Aruahs occupy a special place in the outlook of Kazakhs. Kazakhs believe that apart from physical body a man has a soul, which is no less in need of food, and the food for the soul is the spirit of the ancestors Aruah. It is believed that all human actions are reflected in his soul, and if a person does evil, betrayal, retreating from the curse, then it offends Aruahov spirits, and thus Tengri. The tradition of honoring the spirit of the ancestors - Aruah obliged Kazakhs to know their ancestry back to the seventh generation. Every man knows that his actions influence seven future generations. It is believed that the place someone

lived and worked becomes worth honoring people and after his death his spirit may provide protection to their relatives.

Elements of Tengrianism among the Kazakhs have still remained in funeral ceremonies, when the soul of the deceased and attached to it the soul of a close relative of the deceased are watching the progress of the memorial for 40 days, so every Thursday of the week (beyshenbilik) it is required to prepare the tortillas (iis shygaru). Now this celebration is accompanied by the reading of Koran and represents a tribute to honor the dead.

Currently, at the wake or years after the death of a man holding a ace (reading the Koran in honor of the deceased with the mention of human virtues) comes with the words «Oli razy bolmay – tiri baymaydy, meaning where there is no mention of spirits and well-being. During the reading of the Qur'an for the dead man the reader lists all the dead close relatives and ancestors of the man. «Әруағына құран баыыштау» which means reading the message of the Qur'an to the spirits of dead people. When a person dies, then his spirit - Aruah specially lits a fire in his room. The memory of the dead, their names were passed from generation to generation. Death was thought of as full-fledged representative of the living in a different world. Care “in the land of the dead” does not mean breaking kinship. Each side remained duties for each other. Oblivion and disregard for the memory of deceased ancestors aroused anger and vengeance on them.

Tengri encompasses light and good. It is noteworthy that the Turkish peoples were referred to as a high mountain or a tree Tengri, as the place for collective prayers or sacrifices could become a high lonely tree or large rock of peculiar shape. Nowadays, it has still been preserved the tradition of tying ribbons on trees standing alone or growing near a power source, at the entrance to the cave. It is a tribute of veneration, to mark the place of holiness.

The foundations of life and the life of the Kazakhs and the first defined the beliefs of the Kazakhs. Tengrianism was a monotheistic belief and there exists rather complicated hierarchy of deities. How could Tengriism become the basis of ideology of people who once inhabited vast space of today's Turkey territory can be found tracing the monuments of ancient Turkish writing. Tengrianism determined political existence of people as masters endowed with a heavenly meaning “actively and aggressively emphasize their closeness to Tengri, in order to confirm the legitimacy of his claim to Kaganate throne [4, p. 24].

Tengrianism as a pre-Islamic faith implied veneration of many bad and good spirits. The Kazakhs did not intend to attack and go to places

inhabited by evil spirits (impure place that may be the cause of leg disease in the elderly). To hold them in reverence and worship, for example, alone growing tree and hanging pieces of cloth on it were found honor of good spirits with any request. In everyday life, the Kazakhs believe that everyone in heaven has his star and the shooting star indicates someone's death.

Tengrianism as a pre-Islamic idea of the Kazakhs is closely intertwined with its worldview. It was determined in material and spiritual quintessence of understanding the world. "Tengrianism helps to understand the problem of ethnic separateness. The Turks historically arose from the division of the land, and it later grew into the problem of the identity of the Kazakh people"[4, p. 14].

Another symbol of deification of nature were the mountains. Deification of the mountains (Altai in particular), where the sky converges with the Earth-Water and, where according to the legend, were the first Turks, is the basis of pre-Islamic ideology of the Kazakhs. Since the Kazakhs were a nomadic and semi-nomadic lifestyle concept of Jer-Su for them was filled with special meaning - the spiritual and the real.

Another in the rank of deities was Umai, the patroness of family, home and children. She is gradually replacing Jer-Su and in the minds of people confidently takes place after Tengri.

One of the most important evidence of the pre-Islamic representation is the fire, as a way of cleansing from evil spirits. For example, it is up to date tradition for the Kazakhs to keep the action of cleansing fire cradle for the baby or carrying out of the fire on the head of a child or adult as a ritual of protection from the evil eye, to cleanse polluted thing kept just above the fire. Rituals of cleansing power of fire are often used when referred to breeding cattle. Departing from hibernation to a new pasture, the cattle was driven between two fires, and after passing it was thought that all the troubles were left behind. Arriving at an old park, the Kazakhs offer sacrifices to the spirits of ancestors and read a prayer from the Koran, asking for happiness and wealth.

Sacrifice of animals - a long tradition of cattle-breeders, occupied an important place among religious rites of the Kazakhs. "The fire was the patron of dwellings, home sanctuary, so the bride when joining a new family had to bow to the fire of her husband home which for the family was as happy as for the ancestors. Entering a new family, for the bride, the woman was introduced into the house (to her father), remember to make a nod at the door. Then he planted her near the hearth on a tanned calfskin ...

then pouring oil over the fire the bride fell prostrate. At this time, women, palmed heat in the fire and drove across the face of the bride. "The ritual has been preserved with slight modifications so far. Ch. Valikhanov wrote that "to Tamerlan who worshiped the spirit of the ancestors -. Aruah, fire as a cleansing force as well as the moon, the sun, the earth and animals make up their wealth deify each breed individually face ... worshiped all ... things that brings people use [5, p. 212].

Faith, as such, was of great importance for the rulers of the steppes. It was a kind of leadership even when it come to choose a wife. So, Oguzkhan "married two beautiful women, but left at a respectful distance, because they did not want to believe in one God of heaven and fell in love and married his cousin, after talking to her about the conditions of his love; she had to worship and believe in one God [5, p. 2012].

Spread of Islam in Central Asia can be clearly noticed at the end of 10th and the beginning of the 11th century, during the reign of the dynasty Karakhanids.. It was during this period in the state of Karakhanids when the sign of civilizational shift occurred which means Islamization of Turkish tribes. The period of 10th - 12th century is considered to be the heyday of early Islamic civilization of Kazakhstan. According to K. Baipakov and L.Yerzakovich an important event of this period was the growth of cities in Syrdarya region (southern Kazakhstan), which rose in number up to 200 with trade and craft suburbs (Rabad) buzzing with city life, accompanied by muezzin voice calling from time to time, to all the faithful to escape from worldly concerns and turn our thoughts to God [2, p. 114].

The process of Islamization increased by the end of 10th century and the border with the Muslim center in the region had been established in Zhetysu and Syr Darya regions.

Initially, spread of Islam under went mainly among the ruling elites and the rest of the population adhered to traditional religious beliefs.

In general, up to the thirteenth century, the population of Kazakhstan in general was Islamized and the process continued until the nineteenth century.

Over the centuries, as a result of interaction between the two religions - Islam and pre-Islamic beliefs – it has led to their synthesis, mutual increase based on common influence, which affected cultural and literary traditions of the Kazakhs.

In the era of the Kazakh Khanate, Islam is the fundamental factor of national culture and an important element of ethnic identity and the ide-

ology of the state. The capital of the Kazakh state was the city of Turkestan - a major religious center for the entire Central Asian region. It was in 2015 when Kazakhstan celebrated 550th anniversary of the Kazakh Khanate.

The spread of Islam during the period of 16th-17th centuries, the time of formation of the Kazakh statehood, was considered an important factor in strengthening the ideological power.

An important stage in spread and strengthening of Islam in the vast steppes of Kazakhstan came after its transformation into a colony. Islam played an important role in preserving national identity in the process of confrontation with colonization and Russification.

The end of the 19th century was characterized by an increased Muslim influence in Kazakhstan. This has been a striking confirmation of the appearance of a vast number of primary religious schools, increasing the number of Kazakhs, who studied in Central Asia religious schools, together with construction works of mosques and madrassas.

Each of these periods of the spread of Islam in Kazakhstan deserves separate research. A significant importance is paid to restoration of the painting of pre-Islamic beliefs of the Kazakhs, although it still lacks proper attention of scientific circles.

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